634 Badjawa (the capital of Nageh Keo is Boawai). The Ngada radja is an old style man with thirty wives who hunts and does nothing else. A relative, a wakil, does the work. To the west is the Radja of Manggarai, with the capital at Ruteng. The Dutch Controleur, Degens, also resides in Ruteng. The former radja died three to four months ago, and the new one has not yet been installed.

361 I began by riding out along the road toward Badjawa, and got to a ford about fifteen kilometers out. On the way I saw plenty of small and disorderly looking kampongs, with a definitely different arrangement and house style from 515 any other of the places I have been. Also, I noticed that the people here are slovenly, dirty, and strange in appearance. This is a real mongrel zone, and neatness is noticeably lacking in the people and in the villages. On 771 this west side of Ende in the coastal kampongs the people are mainly Mohammedan. On the east side and into the mountains they are mainly Christian. But in both cases, there are just about as many pagans, and sometimes the pagans are in the majority.

● 563 The next day I rode out to the east and into 361 the mountains as far as Ndetosoko, high in the 291 mountains. On the evening of the day before I 515 rode out to the other side of the Ende peninsula to Ipi beach. Along this stretch is a kampong made up mostly of Savunese. The houses are of a different style and the people are more like those from Roti in appearance (somewhat of a Hindu type), with sarongs having nice designs and horizontal patterns. I was told by the Controleur's wife that the Savunese are clean and are used here as babu, etc. The Savunese also keep their kampong clean and neat.

764 I stopped here and there along the road into the mountains of Lio and noted some remarkable

621 R 11. Ae Mura (kilometer 8)
361 12. Paudari (inside from Nuamere too)

237 727 There are no more tusks in Roworeke. All of them were sold or taken during the Japanese 436 time. The old wea were sold in the Japanese 563 time too, but new ones are being made by 326 traveling goldsmiths from Savu and Roti, from metal supplied by the kampong folk. We picked up two Roti goldsmiths with their tools and families. They had been in the mountains making wea and ornaments for the Lio folk. They use the natives' gold. Much silver is now mixed in with the gold. They both had complete [142] sets of gold teeth. They were handsome, large, and light.

583 611 591 237 Today, if there are no tusks or wea, they use money and animals for the bride price, but they may also work it off, although it is not really a case of ambil anak because the children follow the father's suku anyway. The girl must stay with the parents until the bride price is paid. Also, residence remains matrilocal until the bride price is paid. Thus we have an illustration of this in the case of a Lio man now living in Roworeke, with several children, because the bride price has not yet been paid. The children belong to his suku, however. Thus there is bride service, matrilocal residence, but the descent remains patrilineal. The guru, who is living matrilocally, has not yet paid his bride price. He tried to get the assistant to say that they still had tusks, but the kepala kampong told the truth.

693 624 632 Nearly all adat cases are handled by the kampong Little Fours, but big cases come before the Big Four. The latter type cases are evidently rare. Minor ones may be handled by the local giri tumba, acting alone. The adat cases [691] are concerned only with land and marriage questions.

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166 property and status are kept for them. If any youth wants to go out to seek his forture, his family and the kampong officers oppose this. They do not want people to leave. There is a [186] strong sense of localism here. For example, [829] I asked why they knew so little about the kampongs which are not far away from them when I had come all the way from the United States to find out something about them. They said that they never went to other kampongs unless it was necessary. This seems to be the Flores pattern.

166 Very few people have immigrated. There are some from other kampongs in Ende and Lio, and in fact these areas account for the examples of immigration aside from the women coming to marry in. Normally, women who marry men from another kampong go to live with their husbands. There are a few individuals from Savu, one [563] Chinese family, and a fair number of Ende town folk on the lower border. They are not members of the kampong.

423 There are evidently two kinds of land: the kampong land in the older parts of the kampong, which is used by members; and border land, which used to belong to Ende or other kampongs and which was bought by either the kampong folk or the Ende folk who live there. Thus the borders have expanded by the latter means. The fields may be used only four to five years and then must lie fallow for a long time. I must get more on the system of land ownership.

614 I had a hard time getting the truth about the
124 suku organization from these people. They are dumber here than in Larantuka by far, and they have lost much more of the memory of the actual rules involved. Still, in Larantuka, I notice that I have to ask many people in order to get answers to some of the complicated questions, for example, in regard to marriage rules. But

769 778 342 193 614 rectangular. Now, Coolhaas[1] says that in Manggarai there are two native forms, and he gives the native terms. One is conical and the other rectangular, or perhaps a bit oval in shape. However, the latter is not related to the former. There are areas of the one and the other, and evidently some areas have both. Now, the conical ones seem older, and on any surmise because round houses are simply older in Indonesia. Note then, that Ngada legends say that Djawa had seven daughters who became the ancestral mothers of the seven main voi. And they married men of the land, aborigines, here. The men are the [174] ancestral fathers of the bhou. Could it be that the conical male ancestor houses reflect the patrilineal aboriginal culture and the population stratum which lived in round houses, and the rectangular bhaga represent the incoming, matrilineal population and culture? If so, this says much about the double descent of Ngada, the peculiar legend, and the strange double ancestor houses. Now I think I know why there are those amazing conical male ancestor posts in Ngada.

193 611 342 563 The legends of Minangkabau immigration may be foolish, and the priest says he thinks it is built up more recently, by the younger folk who hear a name of an ancestor who came in and it sounds like "Minangkabau." But the surface evidence looks as though Manggarai and Ngada are a mixture of aborigines and immigrants. And there are also many evidences of double descent. I remember now that the priests talk much of enclaves of "autochthonous" folk in East Manggarai and East Nageh. They say that the people in these places are neither Manggarai nor Nageh. The Nageh enclave is originally from Soa, says Mommersteeg. I wish I knew whether these enclaves were patrilineal. Anyway, I doubt that they were unmixed. This may be a pretty good theory and may explain the umbrella houses.

1 [See bibliography, cat. 113 --Analyst]

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484 are afraid to sleep outside, even today. They
152 fear evil spirits (they say setan) of the out-
186 side. This is a real and vivid fear to them.
[176]

Roworeke does not have a telephone, telegraph
20 or radio. Mail is brought by people who happen to go to Ende, and letters are mailed by the same means. A letter is first sent by the Post Office to the office of the Radja. It may take a long time to get here.

There is a gong used for signaling (it is located near the kapitan's house) on the occasions of the death of a noble, a tax meeting, and the like. News is spread fast by rumor, and the gossip here is uncanny. Everyone in the area knew when the kapitan went with us to Kilimutu.

There are no "local authorities" on the news front. The only people who would approach this are the two police. News bulletins from the Information Service are practically never delivered here. Such things simply do not get this far. There are no traders who give news.

443 There are markets and there is a market system. The district markets are located at:

1.	Kilometer 14.	An empty place, merely.	(Friday)
2.	Kilometer 24.	The same thing.	(Saturday)
3.	Kilometer 33.	In Lio	(Monday)
4.	Kilometer 52.	In Lio.	(Tuesday)
5.	Kilometer 66.	Wolowaru. Lio.	(Wednesday?)

Thus there is a circuit, and the Ende traders (papalele) go by truck, day by day, up to the mountains and then down to the start and then over again. Sunday is evidently out (Christian influence, evidently). These traders make little
● [563] money as they are mere tools of the Chinese who
[426] lend to them at high rates or merely pay them salaries, or let them buy and sell on a commission basis.

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538 there are a few who are great story tellers.
533 Some stories are told with singing, i.e., real ballads, and may last as long as two days. The kapitan sang one for a bit, softly. They warmed up and began to appear to be quite proud of these songs. They insist, however that only a few are clever at these things.

[243] They tell such stories when the rice is ripe, and they may sit all night listening. Most of the stories are about the ancestors. Thus it is the free time--rice-ripe period as usual in Indonesia. This is the time for stories, when they have plenty of time. Perhaps this is also true in the post harvest season. Anyway they do have plenty of stories. And it is not only the old people who know them. For example, there is a rather young lad named Ero who is famous for chanting long stories. These sung stories are voi.

621 They are very clear about the location of
423 boundaries in the district, kampong, and sections of the kampongs, as well as in the gardens. Markers are stone posts, trees, streams, etc.

609 There are different grades of being a for-
621 eigner. The crux of the affair seems to be
●[563] people who come from other islands. Thus, though the Sikka are outsiders, they are not foreigners to the same extent that the people from Kupang are. It is a bit hard to fit into a kampong if one is an outsider, although it can be done. The Ende papalele in the huts at the lower end of the kampong are still outsiders, although many have been there since the end of the war. They have few relations with the kampong folk, and there have been few if any marriages. The community is closed.

609 I asked about the teachers and found that the
582 Ndona one found it easy for two reasons: He
608 lives in Waturoga, which is in Lio, and also

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197 can speak Lio, but Lio people have a hard time to speak Ende, as the latter had difficult phonetics.

212 Today eighty per cent of the population is literate.

203 Very few of the people here read, and the
204 only paper that comes here is the mission "Bentara." It is seen only by the kapitan, the assistant, and the guru. Others ask them what is in the news. If there were more papers, more would read. For the first time, the Information Office (Makassar) monthly "Pandji Negara" came here just now.

The only books here are religious books, and these have to be bought (prayer books). In
217 Ende, the mission has a library and there people can borrow, but no one here does. If they had a library here, plenty would borrow books, because they like stories.

204 The assistant is sad about the lack of newspapers. They would like the reading material they provide, he thinks.

212 As a rule, they do not even write letters, because very few of them ever leave. The Ende script is not used. Bapa Ketjil, for an unfathomable reason, got a man from Ende to teach him a little of this lontar script two years ago.

563 The Chinese family here speaks Chinese and
197 Ende. The man of the family also speaks Lio. The Savu learn to speak Ende fast, but they speak Savu at home.

185 The belief today is that everyone must have
212 literate children, but there is not much thought about foreign languages, except that they know that they now must have Malay. There
[207] is no radio here and few have ever heard one.
546 About once a year some of them happen to see a movie in Ndona or Ende, but the great majority of people here have never seen one.

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178 In terms of technology and occupation, there
463 have been very few changes. They still farm
in the old way, and there have been no new jobs
342 created. There are today such houses as the
178 kapitan's, with a bit of cement work. This is
354 new. And every house has a pelita [a kind of
lamp] for which they buy kerosene. Few of
them have any real lamps like the kapitan's.
The assistant has one, but it is typically out
291 of order. Shirts here are new, but they are
178 rare and cost much. Shoes are new here and
[413] are very rare. Pens, etc., are extremely rare.
The women no longer wear the homespun blouses.
They wear homespun sarongs like the men do,
but buy kebaya of thinner cloth today.

286 They cannot make thin cloth with their
looms, and this is a great handicap. What
they make is too heavy. This is mainly a mat-
ter of thread. They can't spin thread any
thinner than they do and have it strong enough
so that it will not break in the loom. Thus,
if they could get trade thread, they might be
able to weave thinner cloth (?).

[346] The only tin roofs are on the grave-bone
shrines of Odja and Wanda.

Every woman spins thread and weaves. There
are no specialists, however, who sell cloth.
This is done only rarely.

463 There are no smiths or specialists of any
326 kind. There were about twenty men who worked
● 563 at making pots here, and this started evidently
about two years ago. It was a Chinese company
(evidently tied in with the Radja some way),
and these lads worked in their spare time. As
there are no orders now, they are working
there no longer. It is not a native craft.

241 The most important local agricultural crop
and food source is maize, by far. Then come
rice, vegetables, and yams. There is no sago;
000 they have never heard of it. Little meat is

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000 that is all.

166 609 567 614 769 There are no rites for ordinary folk who just enter the kampong. In the old days, however, when new slaves came in they had to have rites in order to tell the ancestors that they were new members of the clan. This pretty well clinches the slave entering va'a matter. They just do. This is why the former slaves are members of the clans. Only those on the inside know who is who. The longer the time gets from slavery days the more it is not brought up.

563 443 793 The only Europeans here are the pastors. The traders are Chinese and Arabs and natives. The business of the occasional Chinese pedlar with his coolie is quite usual here. They stay usually for only a few hours.

The pastors tell stories to the local people about Europe, etc. The Chinese who are regular [203] pedlars have been in Manggarai for a long time, and they spread some news.

484 In these local kampongs everyone has been to another kampong. The women go outside their own kampong less often and do not go so far [438] away as the men. Men go out to trade horses, buy tobacco, etc. During the Japanese occupation they ranged far in order to buy cloth, etc. However, all of this was within Manggarai. All have been to Ruteng.

All have been outside Rahong, as they have been to Ruteng. At least fifty per cent of the local population have never seen the sea. One person has gone to Ende, and two have gone [167] to Kupang as soldiers. One went to Makassar to work. The Japanese took several to Riung to work, but most of the people have never left Manggarai. No one from here has ever left Indonesia. In all Manggarai, the assistant thinks only one person has ever left Flores. He is a pastor, I think.

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476 602 614 [585] to obtain the bride price, but also in such cases as the building of a new big house. The va'u helps with the costs of a wedding feast. The rona get animals for their women, and the vina give animals for theirs. The return gifts go in the opposite direction: the rona give the gifts and the vina receive them.

I get the impression that there is more to it than just this simple roundabout exchange. Thus, a family has several relations of rona and vina, and the same ones will not always be involved in a given marriage. The ones not directly involved evidently help out, or can be called upon to help in a marriage in which they are not directly involved. But this is not too clear to me. Cornelius[1] says that the whole thing is quite a burden, as when they are called upon they must give this aid. The nearer the groups live, the more they are called upon. If they are far off, this is not too much of a burden.

582 ●583 There are no marriages here with foreigners, but in other places a few Manggarai women have married Chinese men. These are definitely not liked. They are "lost." They are outside the adat and the magic circle.

582 291 178 At the time of marriage, local males are sixteen (some are fifteen to twenty-one years old. The majority fall within the age groupings sixteen to seventeen. Females, at the time of their marriage, are fourteen to twenty years old. Formerly they married later. The youngest was about nineteen (I think this was for males). He says that this was because they "got clothes" when they were older. The boys did not even wear loincloths until about the age of sixteen. The girls wore only a little cloth from about the age of twelve on. This was because it was so hard to get clothes. They married only two to three years after getting clothes. The rich

[1] [i.e., the assistant --Amalyst]